B19-0054/611(28)

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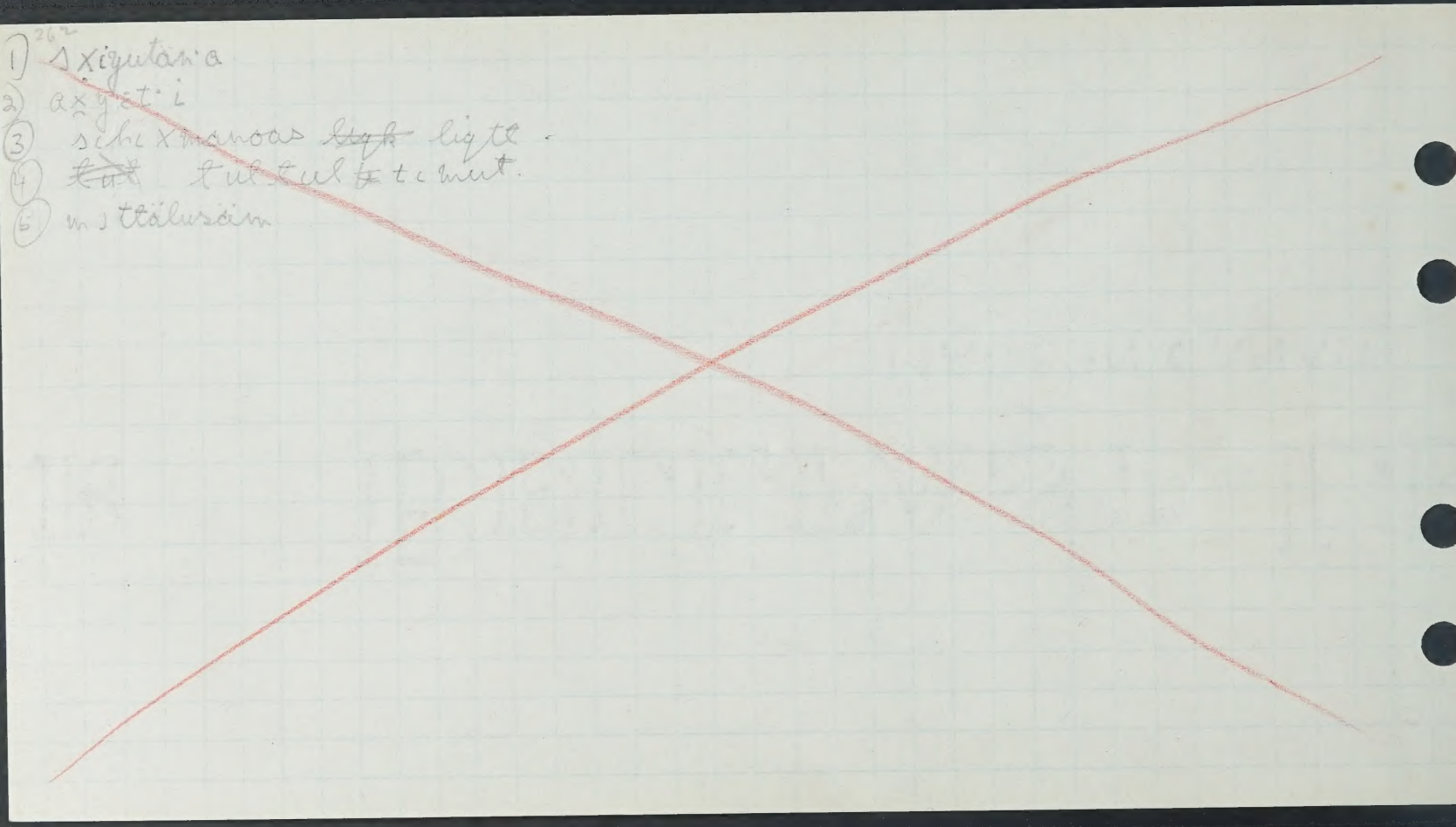
Rough Field Notes - Joshua

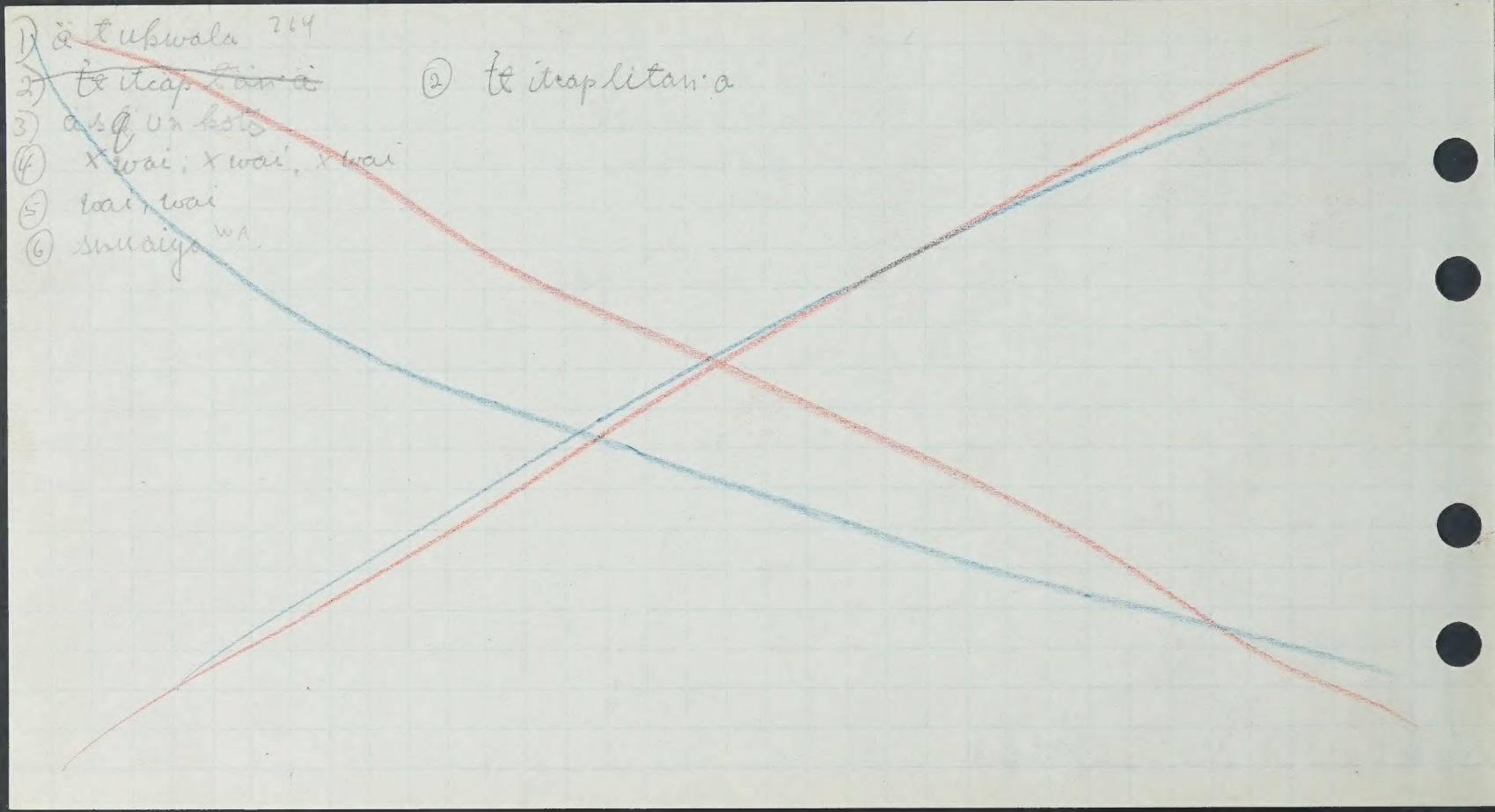
were sent by ST to help us, when a salmon appears to die in the fall, it really does not die, but returns to its own home, leaving its useless frame behind. So when one is killed, it does not die, it has shed its body & returned whence it came via Tsimpsalos all this is known. Likewise the animals do not die when one is shot, its life goes somewhere, just like a man's goes back up above, it does not die. In fall the river rises to carry away the useless salmon blankets which they came. Ashwold was able to see the smoke from the different fires used by the animals — a goat's smoke is white, that of the black bear black, a squirrel's red etc. There is a mother for every kind of tree, berry, root etc, as Annie says. "If there is no mother, how can they grow?" No one knows where these various mothers are to be found, probably under the ground, it is thence that the plants come. Once a number of ♀ went from up the valley to dig up (1). They dug up a number, when one of them began to turn into a snake, at least its end took on a snake's face. The ♀ were afraid, & cried out "O hi, we almost got the name (2)." The ground shrieked, & they knew that it was a snake which was mother of the plant (1). Without fear they cooked the snake-root, apparently it was like a snake. This was the first time that anybody knew that a snake was mother of (1). An event which is handled clumsily in story is known as a (3). In the old days whenever an animal was killed +



skinned, the hunter replaced the skin & said, "Please don't wait long, go home & return". Animals have souls as with us. Sometimes animals come without ST's will: e.g. be sent down the clogs to (2), an island near Ocean Falls. Their start (1) & was (1). The life of a man or animal that does not die & (3). For 4 days the hovers round after death, & has the power of going anywhere that the deceased has friends, if a whistle is heard & no one is visible it is the (3) of some dead friend, or a sudden start is the same, he one knowing what it is — we call it (4) & do not like it. After 4 days the (3) goes down below, & there lives for ever, in that land. If all the goods of a dead person have not been thrown on the fire the (3) makes itself felt, & at once more are thrown. Also if the dead be hungry, they make their presence known, & we throw food into the fire for them. Again if a person dreams of a dead man, it is the (3) that has visited him. A Tsimshean man once got in touch with the dead & learnt from them of their needs, that food or clothing thrown on the ground would not reach them, but that if put on a fire it would. Once a young ♀'s sweetheart died, & 4 days later in her extreme agony she lay down on his grave. He dead man came to her, & presently she bore a child. But it was a corpse, i.e. its face drawn & glowing. The mother tended it in the forest, but when at last she returned to her

1) ä tupwala 764
2) ~~te itcap laa ä~~
3) asq un kslo
4) xwai ; xwai , xwai
5) loai , loai
6) smaiya WA.

② te itaplitan·a



house her M, i.e the bed's G.M, insisted on taking the infant, in spite of the M's wish otherwise, saying G.M would be frightened. As soon as G.M saw the ghastly sight she dropped the babe & it vanished. Since then there has been, as it were, a wall of smoke between us & the dead, otherwise we could see them & they us & we could [5 on last page] with them; i.e they would not be beyond our ken. G.M spoilt this. A man who has obtained Utukwala is (1), a doctor, & as such some can call back a wandering h.s & manoeas. He only who can give Utukwala is (2), but a person who gets it from below is called (3), & when he dances does so with fingers pointing down, whereas a Utukwala always points his hands upwards & shakes his fingers. (3) calls (4) when he dances, whereas a (1) from (2) calls (6). In long ago stories it is not always clear who gave Utukwala to a man, but using the word (1) in its narrow sense it refers to a man or a ♀ who is used when ill by (2) & (2) alone. The patient always dances, if any ill dances during clown, just moving the fingers. (2) likes to have people to [illegible] throw some piece of clothing in the fire, if so the (2) is likely to appear, or the sickness may vanish with the clothing. Such a casting into the fire is (6)

(1) 266 hit̲sagwax. a wolf. (5) stɛ̀ɛ̀k̲ (4) k̲ ɛ̀ɛ̀i

(2) sɛ̀ɛ̀ms tänälos (7) gop'ɛ̀ɛ̀i. (8)

(3) The g̲ ɛ̀ɛ̀t brought not only the bucket (4) but a piece of skin (6) which had sense. The (5) she constantly carried concealed under her armpit. When the man brought her the water in her bucket she always put in the skin, but this time it closed up as if an anger. She knew he had cured, & said, "My father told you well to slight me".

(6) wal' us & ia.

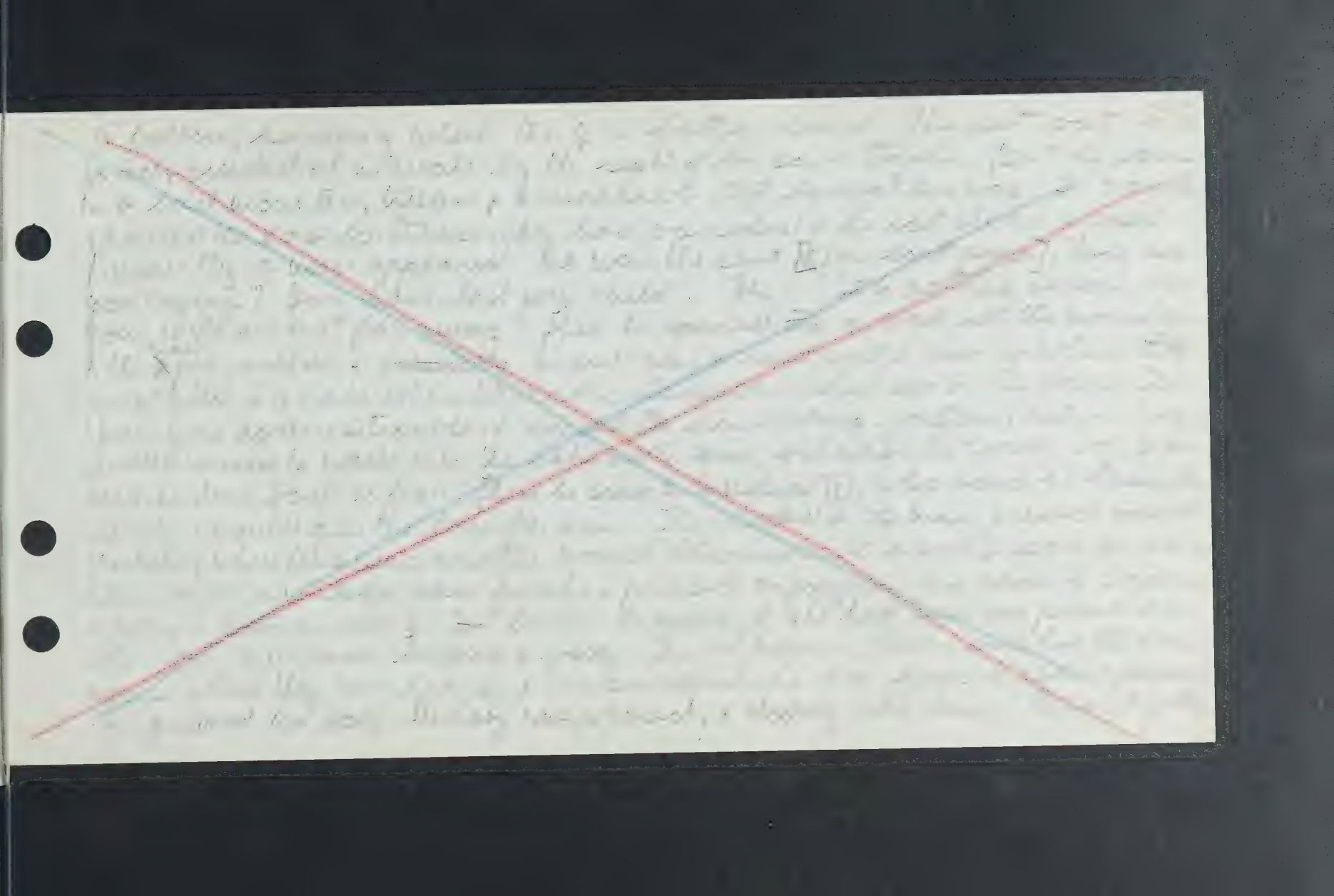
(8) means "to slight". As if not to allow us ɛ̀ɛ̀ to be in smoke.

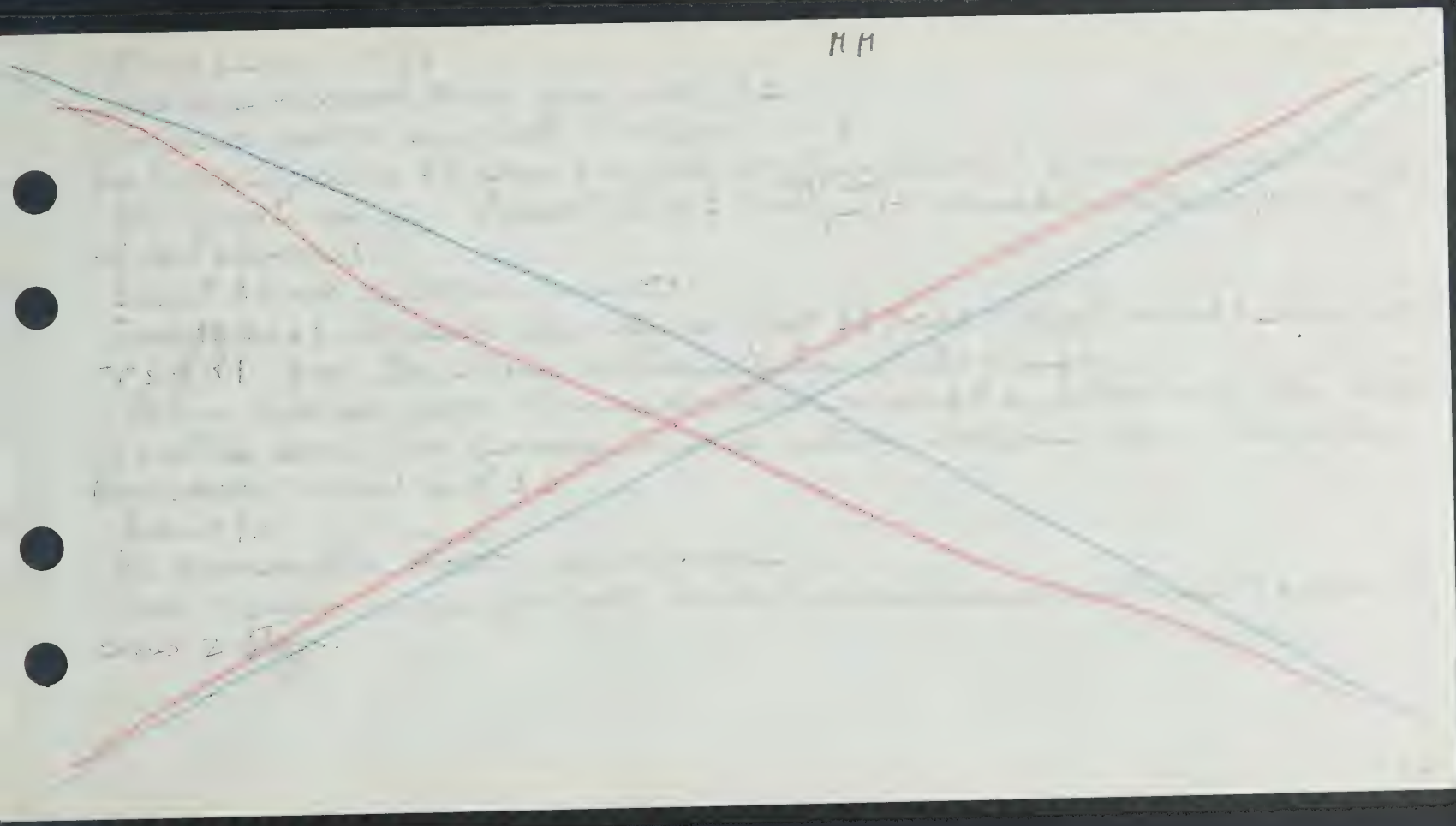
A man was walking in the forest when he met ①'s w, with whom he went to ①'s F's house. They married, & ①'s F said, "notice ②, take great care of your w & never let smoke come near her." ⑦ They stayed at ①'s house, where the w used a bucket to get water, & also carried under her arm the cord for hauling same. After a time the w bore a ♂ baby, which grew rapidly to a fine lad. After a while the man, w & child returned to the man's home. The man told his people to take the greatest care not to ~~offend~~ his w & must not be jocular with any ♀. How the man had been married several times, but had divorced his ws ~~body~~ was ~~sad~~ grateful to him, & one day he exchanged pleasantries with her whom ⑦ using the bucket which his ♀ had brought with her from her home, he did not know that the bucket held watch over him. ③ He went into the room & lay down in a bad temper, taking the child also. That night when he lay down with his w he tried his best to console her but failed utterly. At last he realised that she was boundlessly angry. He determined not to sleep but to watch his w, but towards dawn he could not help it & slept. Then ♀ arose, took her baby & fled. In the morning the man woke up, & at once felt for his w: she had gone. Woe & lamentation. He determined

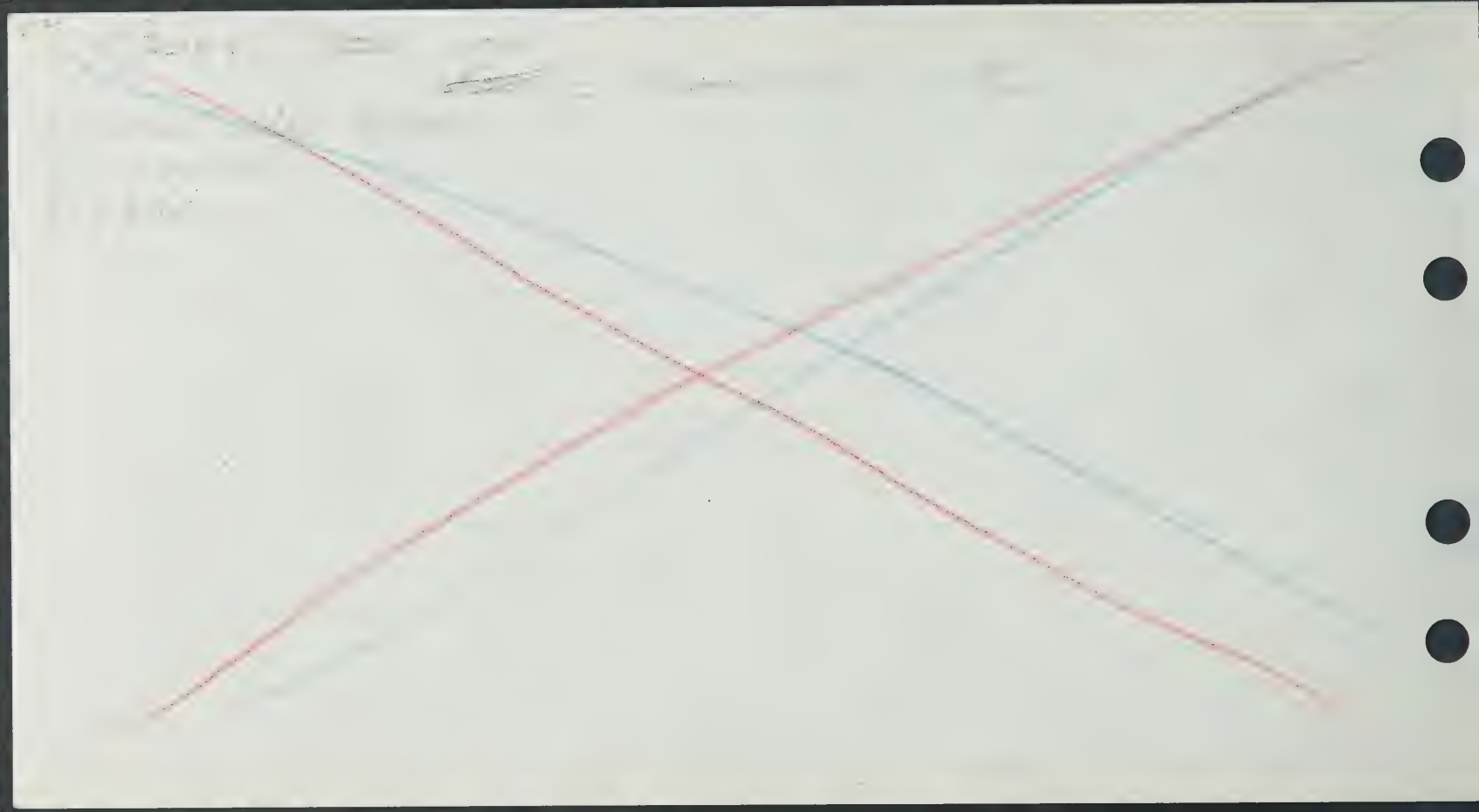
(1) R lax when 268

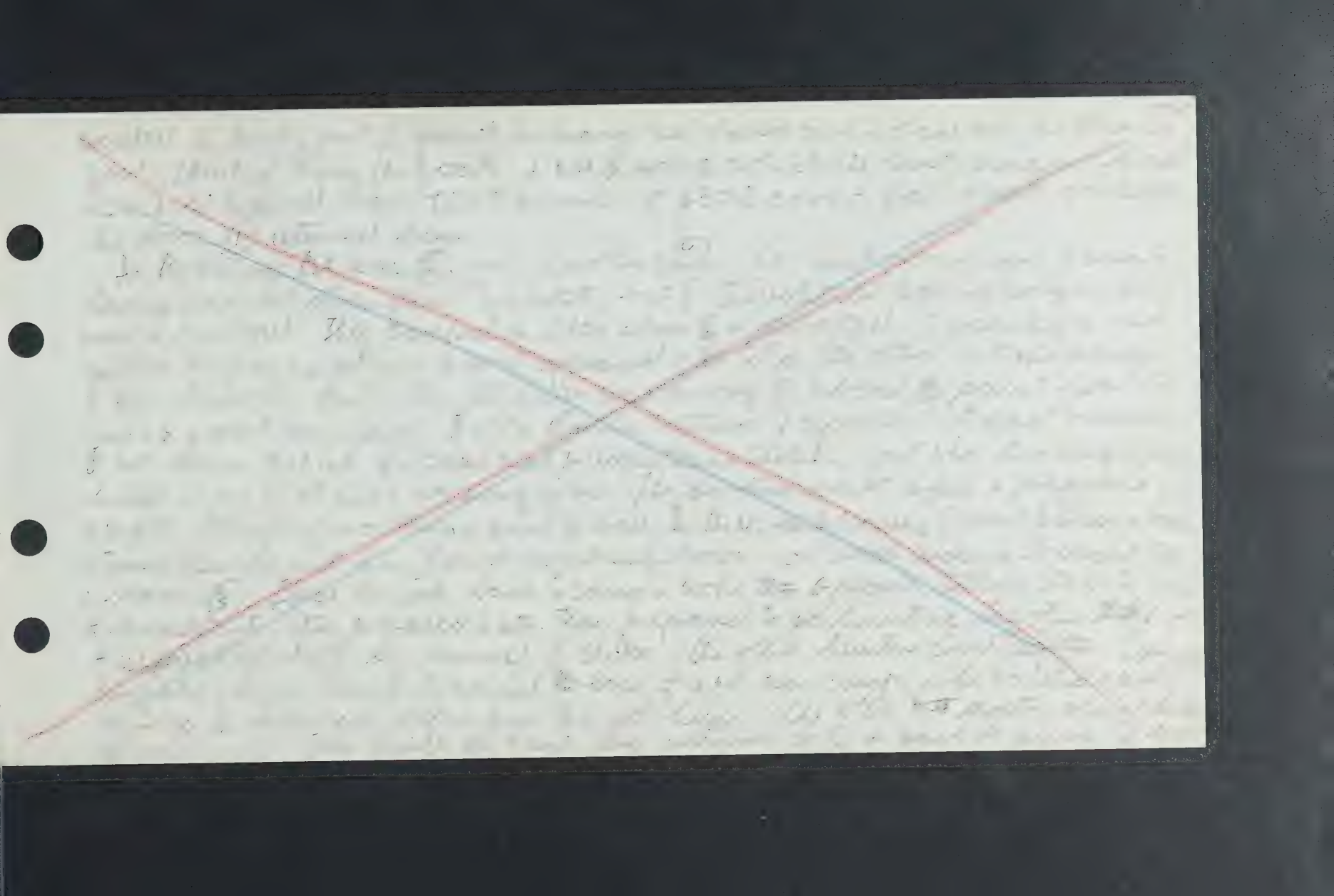
clark I want you to call out that you want to shit, whether you do or not. If your mother tries to send someone out with you, you cry some more, & refuse to have anyone but your mother take you". After dark the youngster did so; his mother tried to have her old father take the boat out, with her sister, but the baby cried & cried, till at last she took him out, though she may have had a sneaking suspicion that her ♂ was near. The ♂ growled her, which apparently did not worry her, anyway she brought him in to her house. Here they lived happily for some times, & once went on a trip to some other village, the party including several of the ♀'s sisters, all very beautiful. One of these fell in love with the man, & whenever his wife was absent tried to tempt him. For some time he resisted, then one day he fell, & ran with her. On his wife's return she knew at once what had happened, & said, "Did not my father say not to (gobble) him" Then she grabbed the baby & fled, nor could the ♂ ever catch her again.

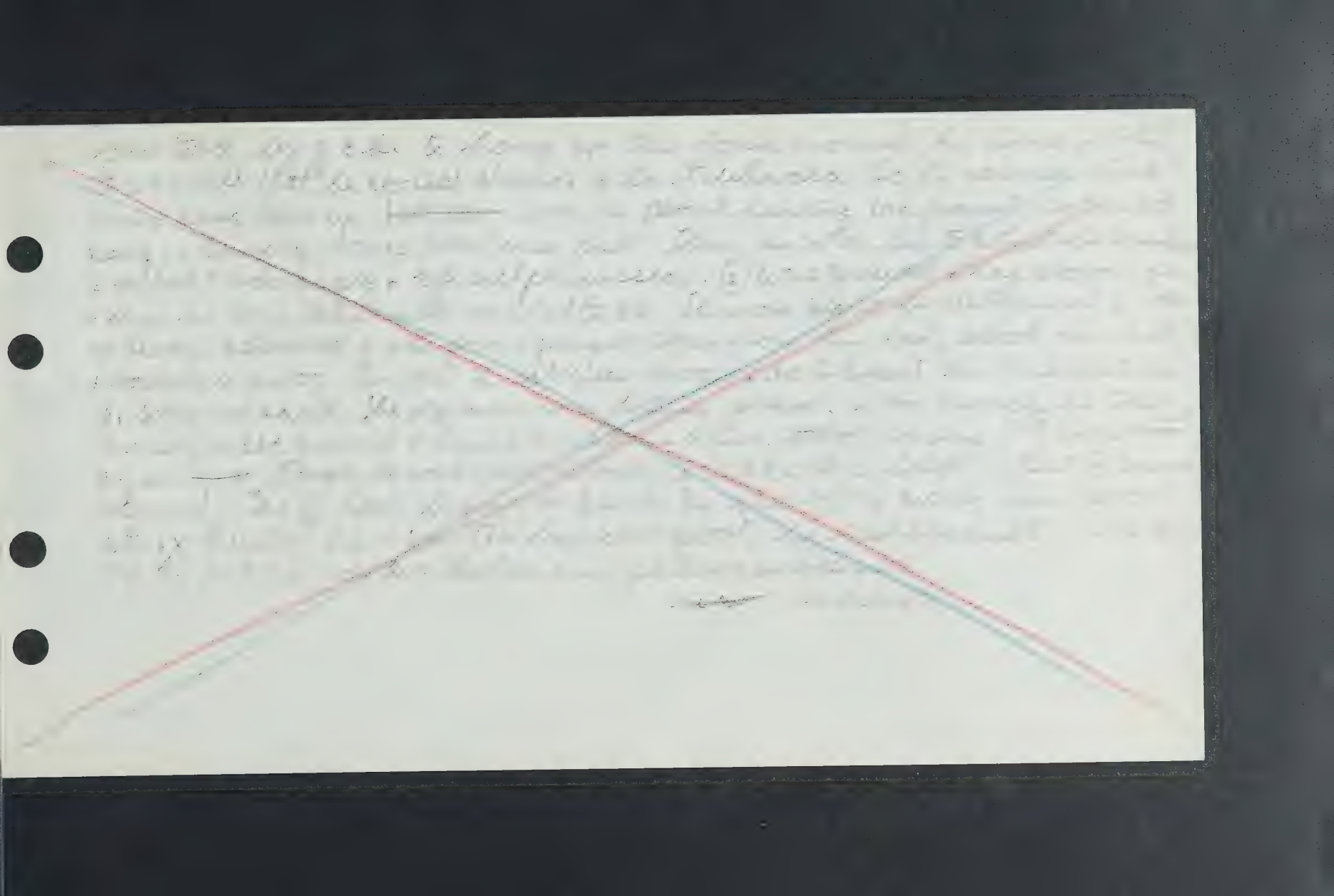
SL Musina

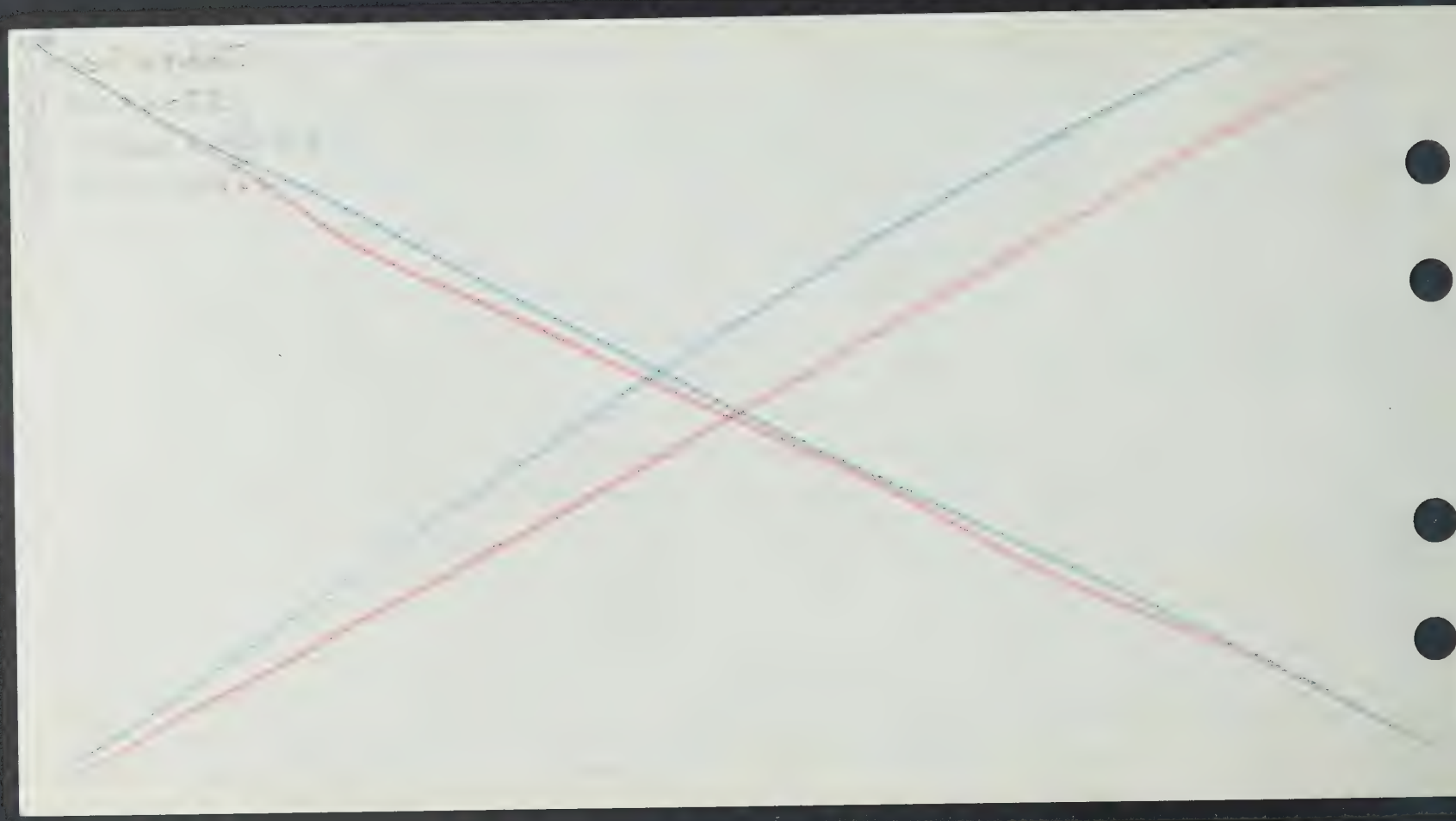


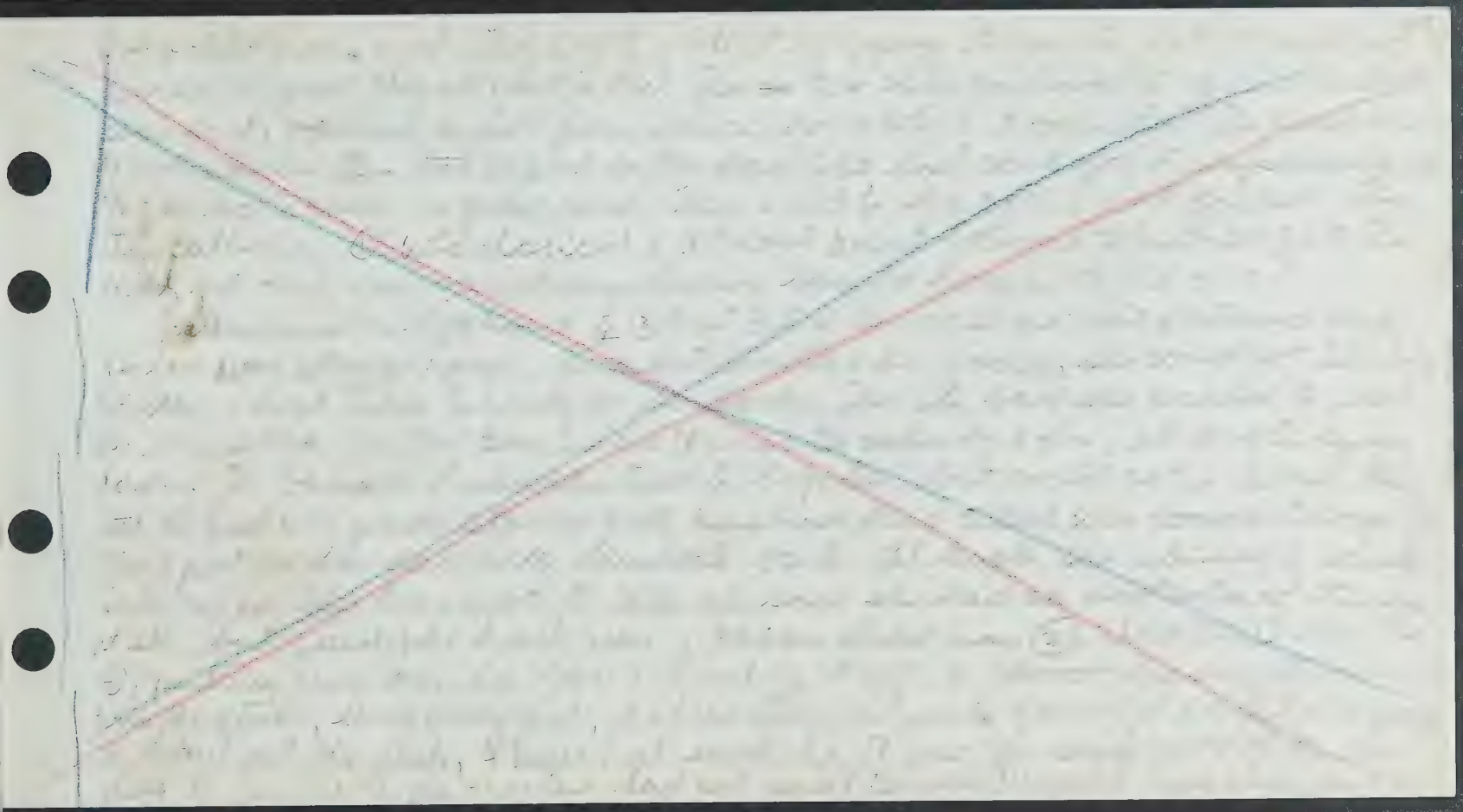


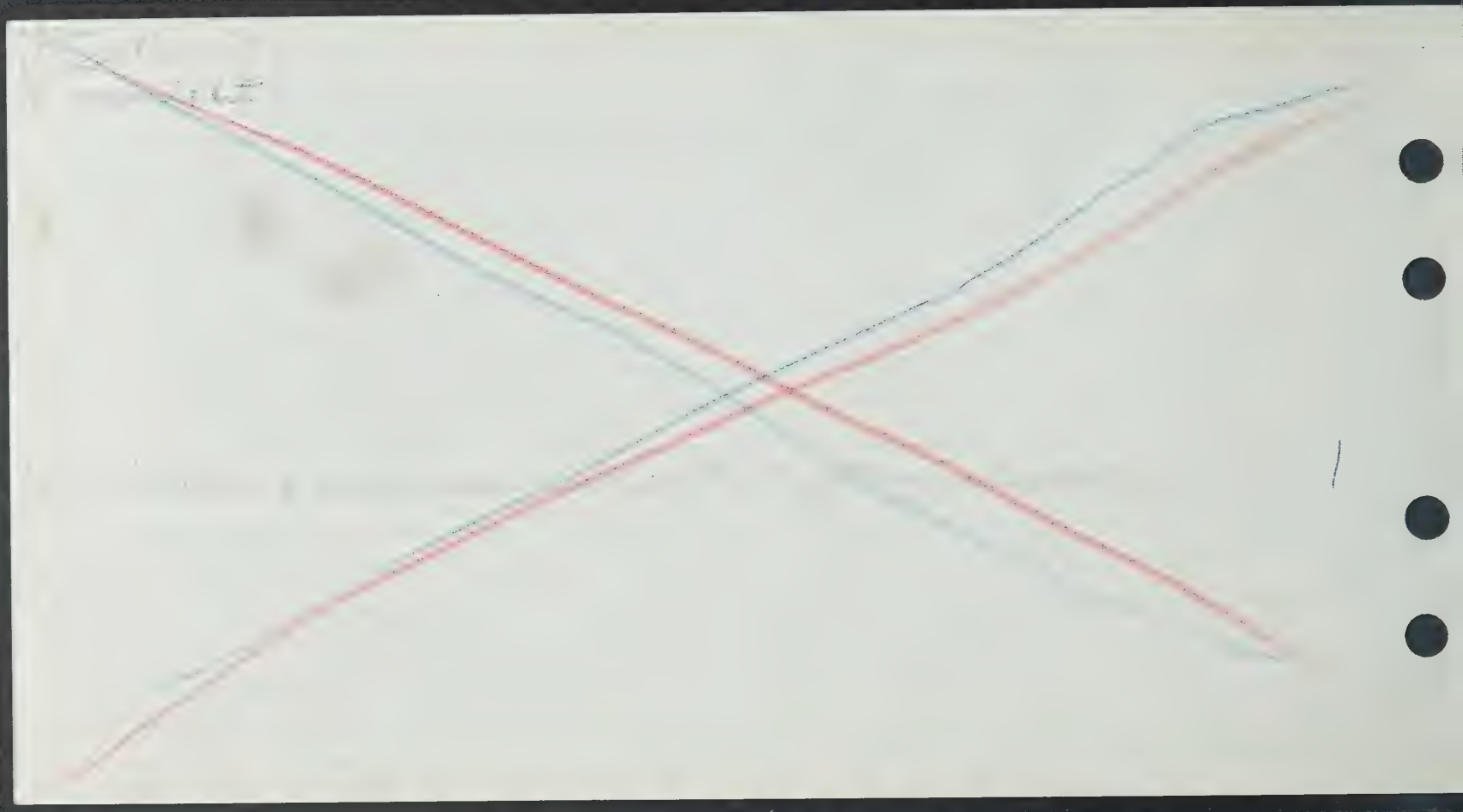


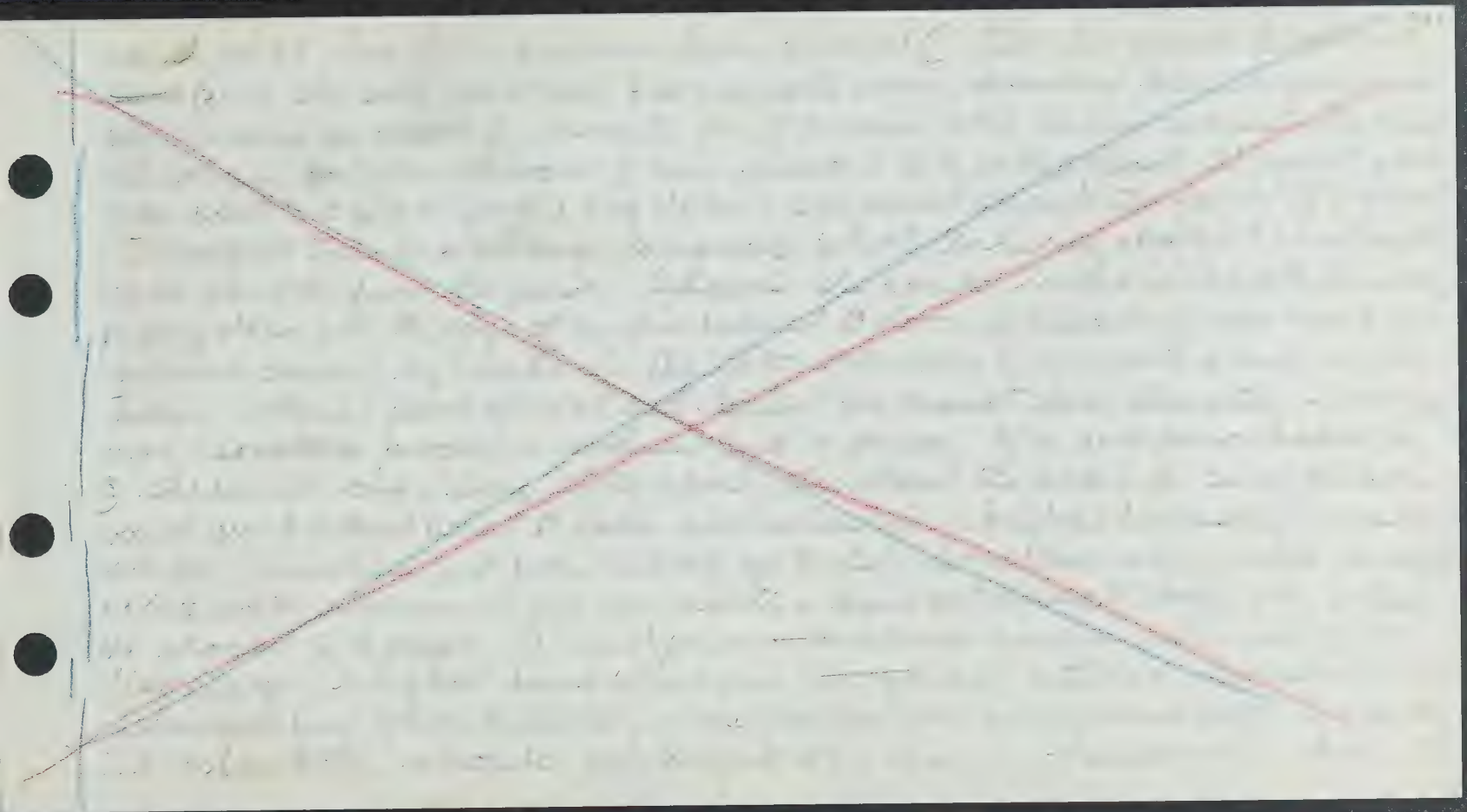


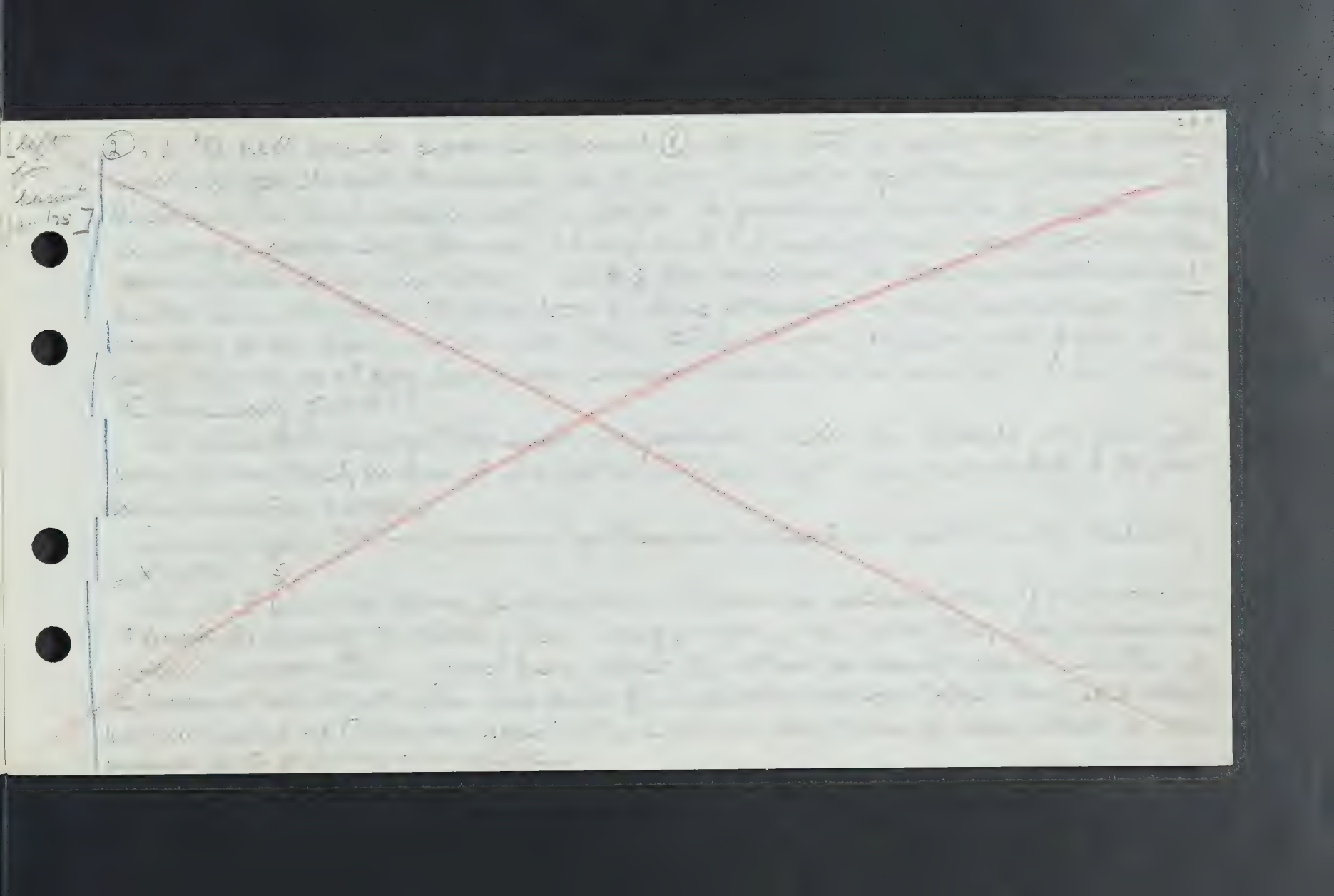


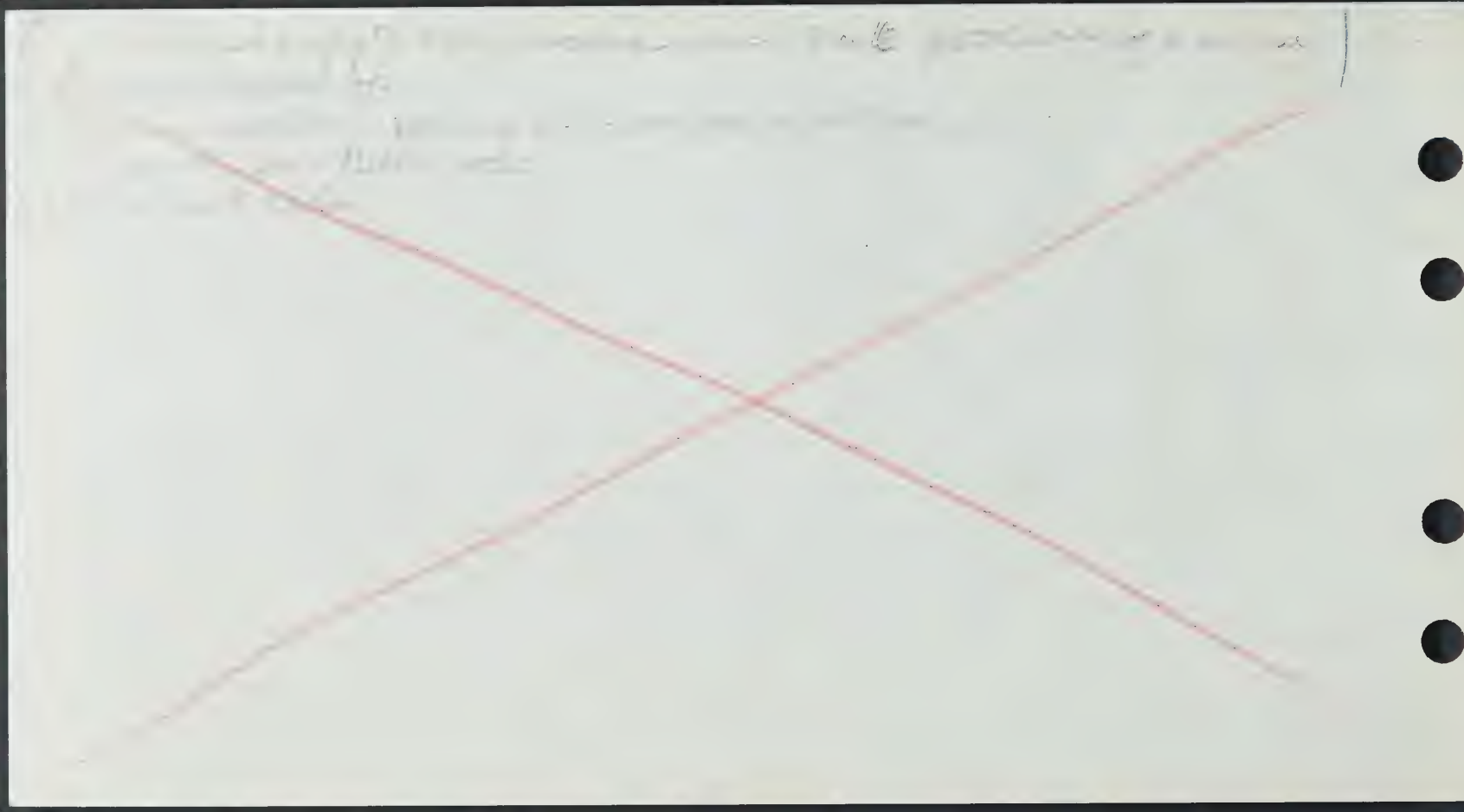


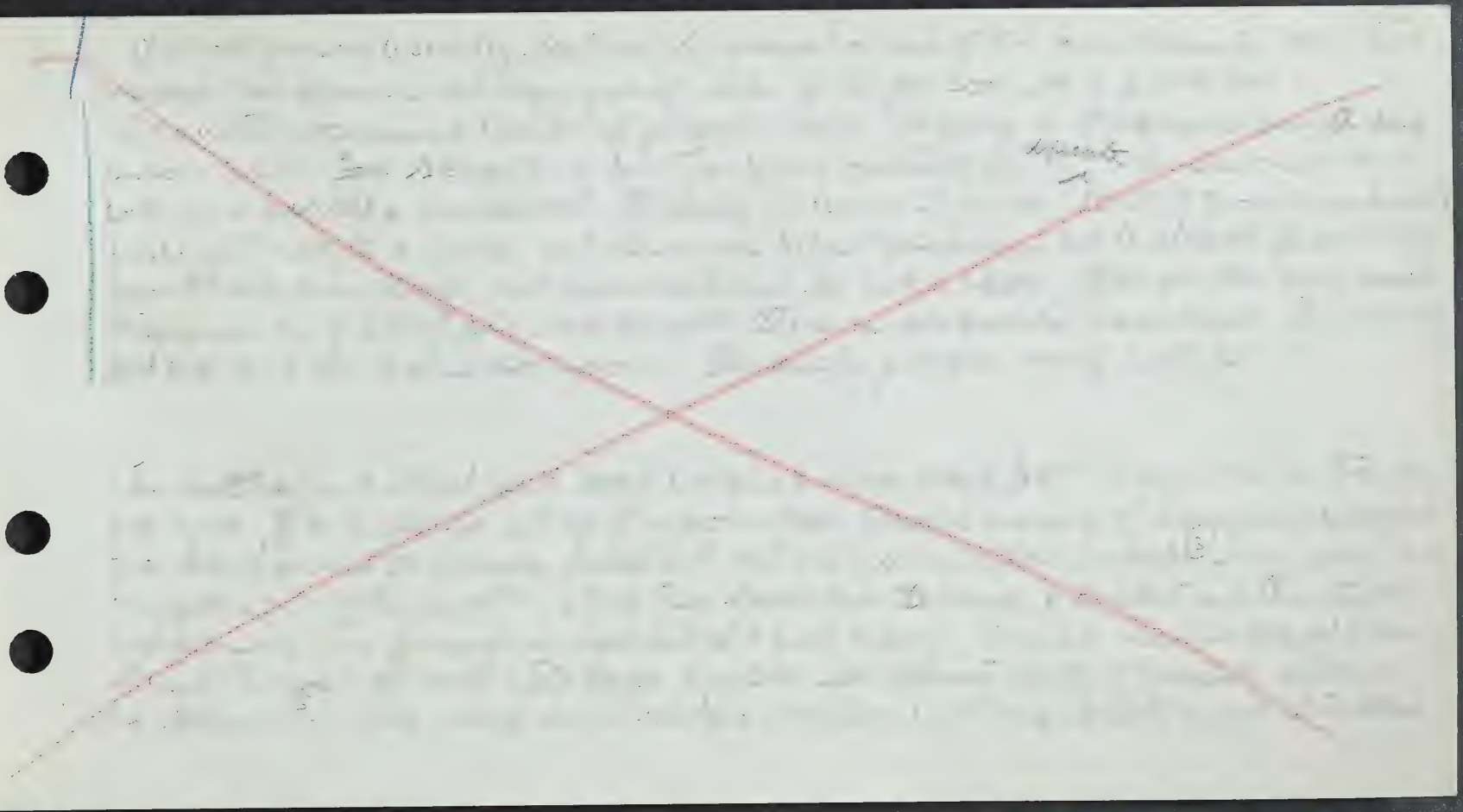


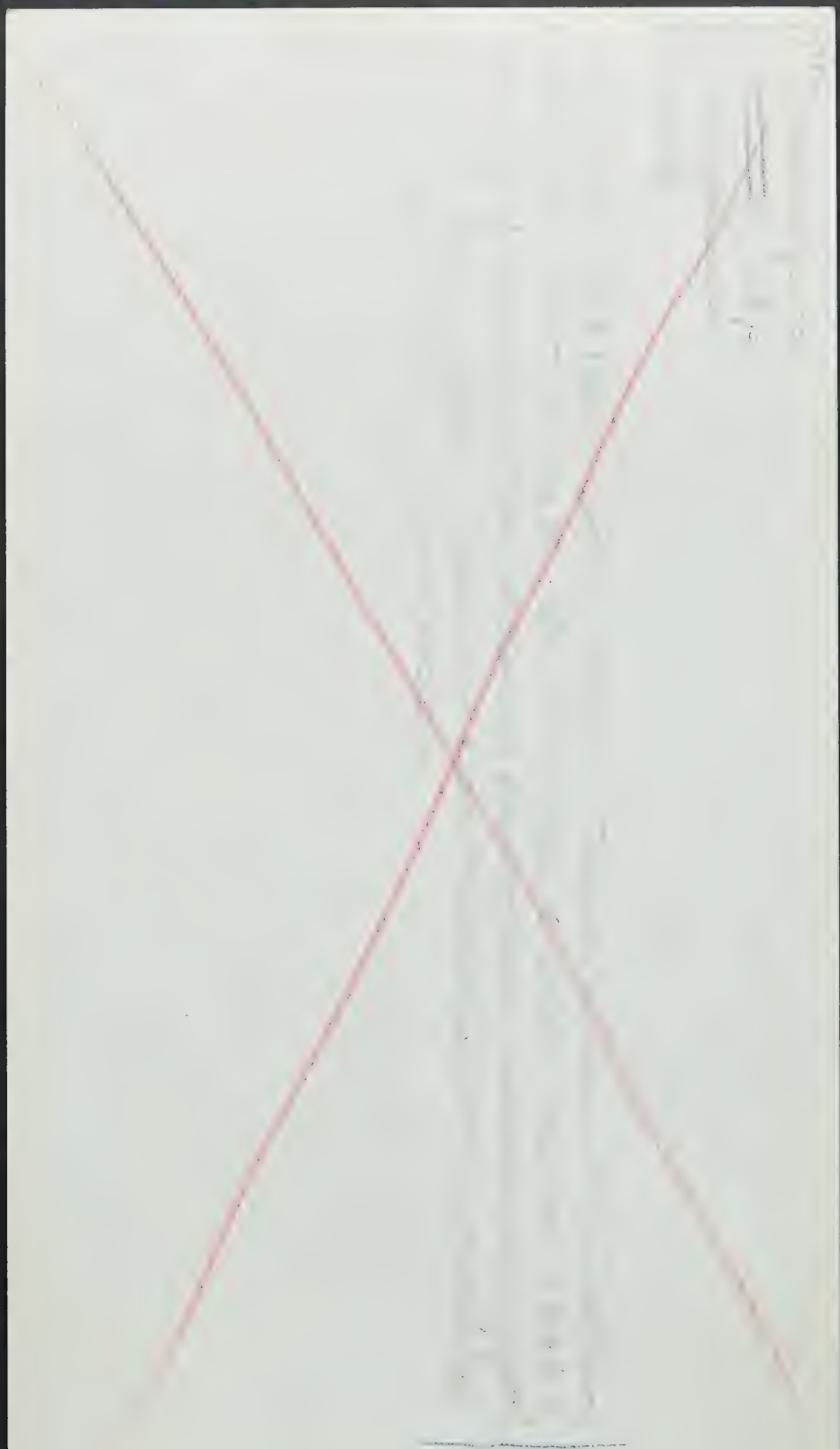


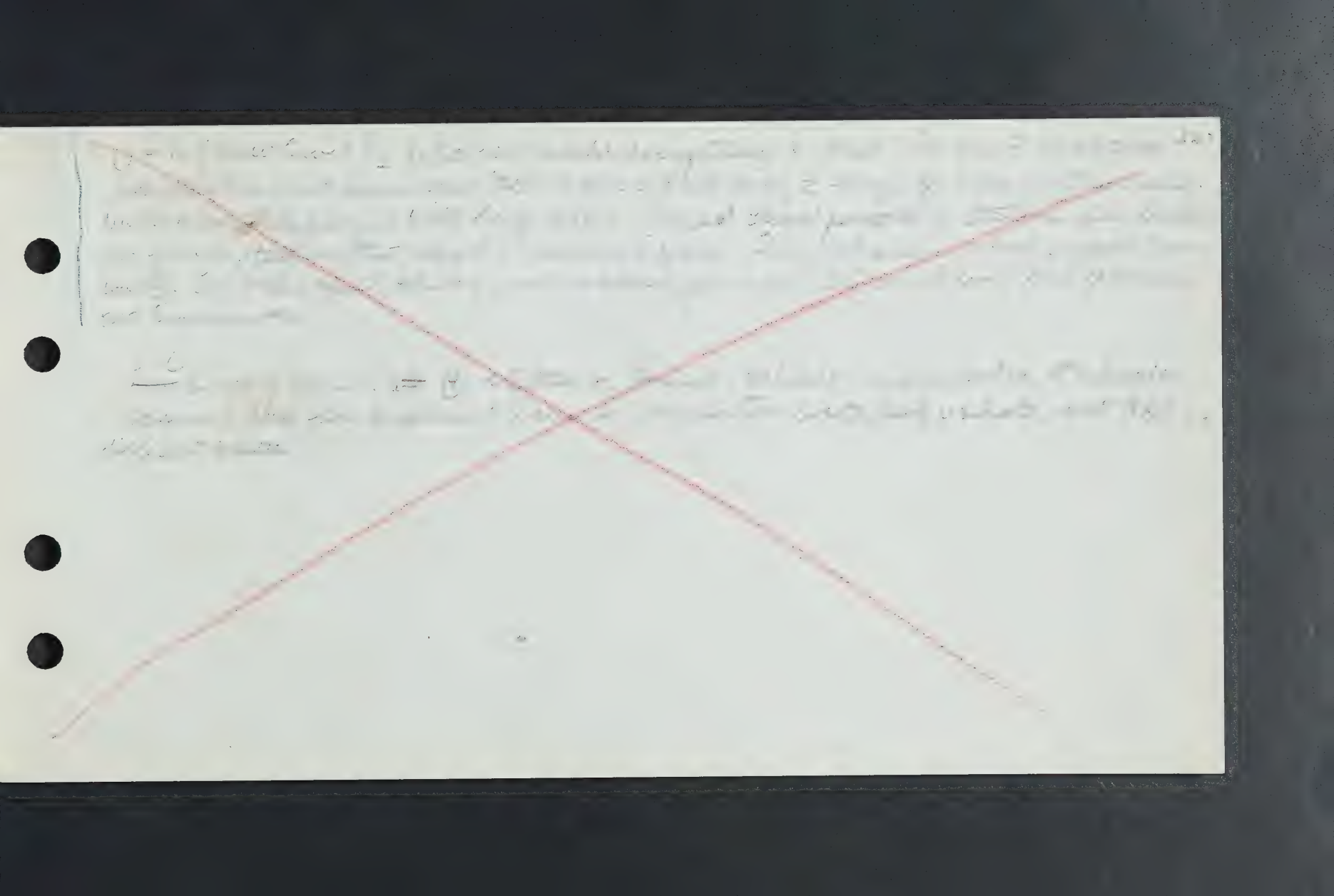


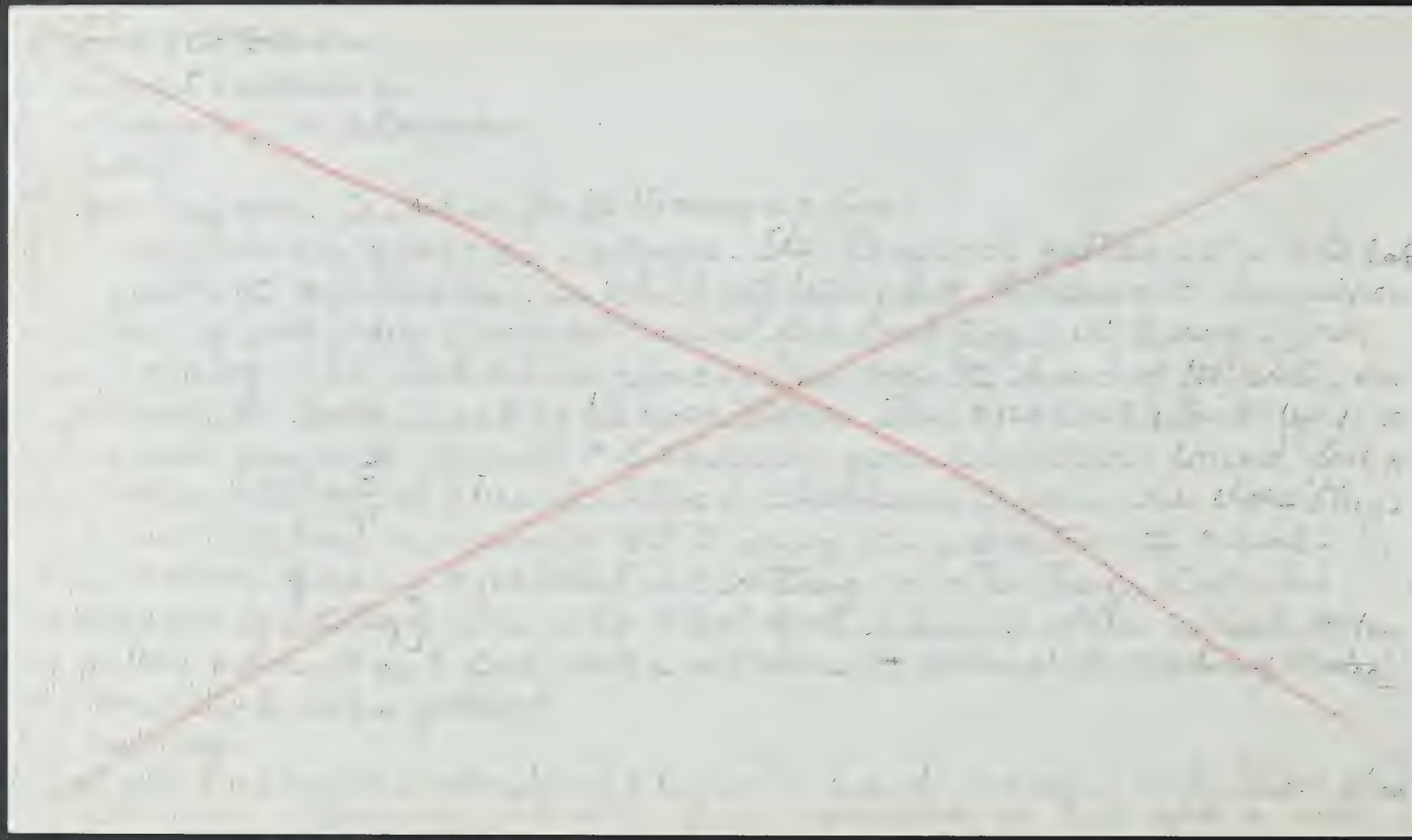


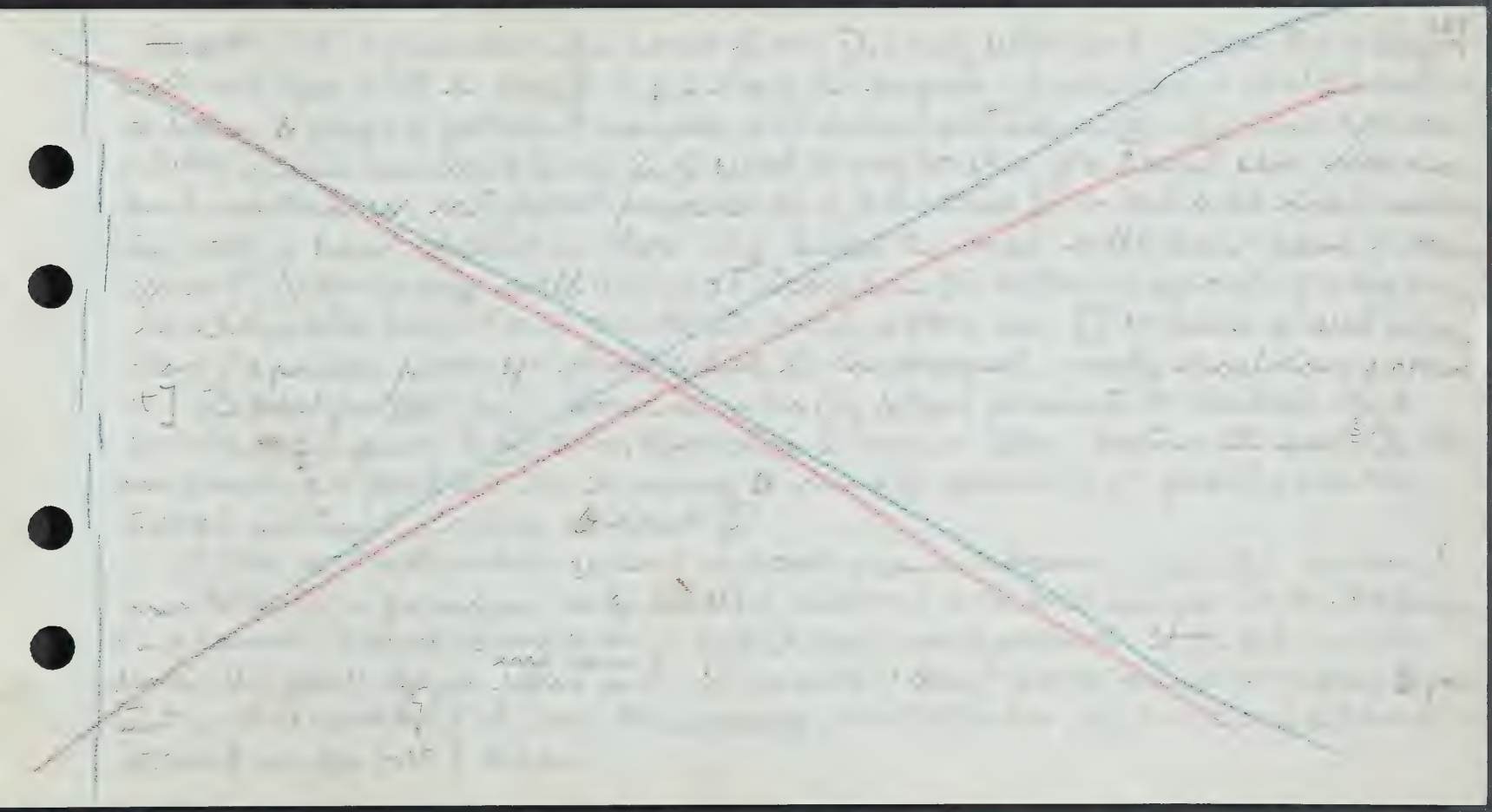


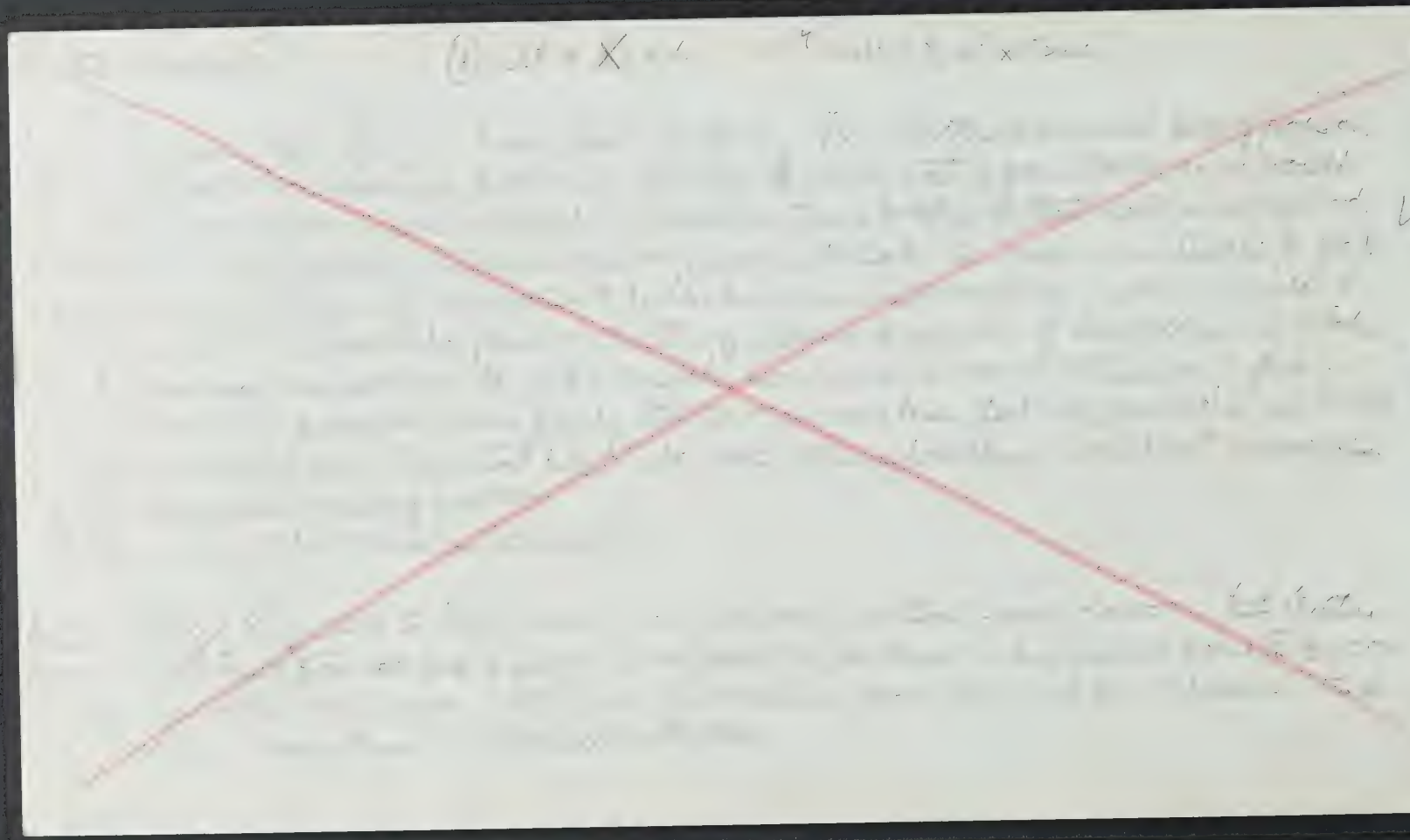


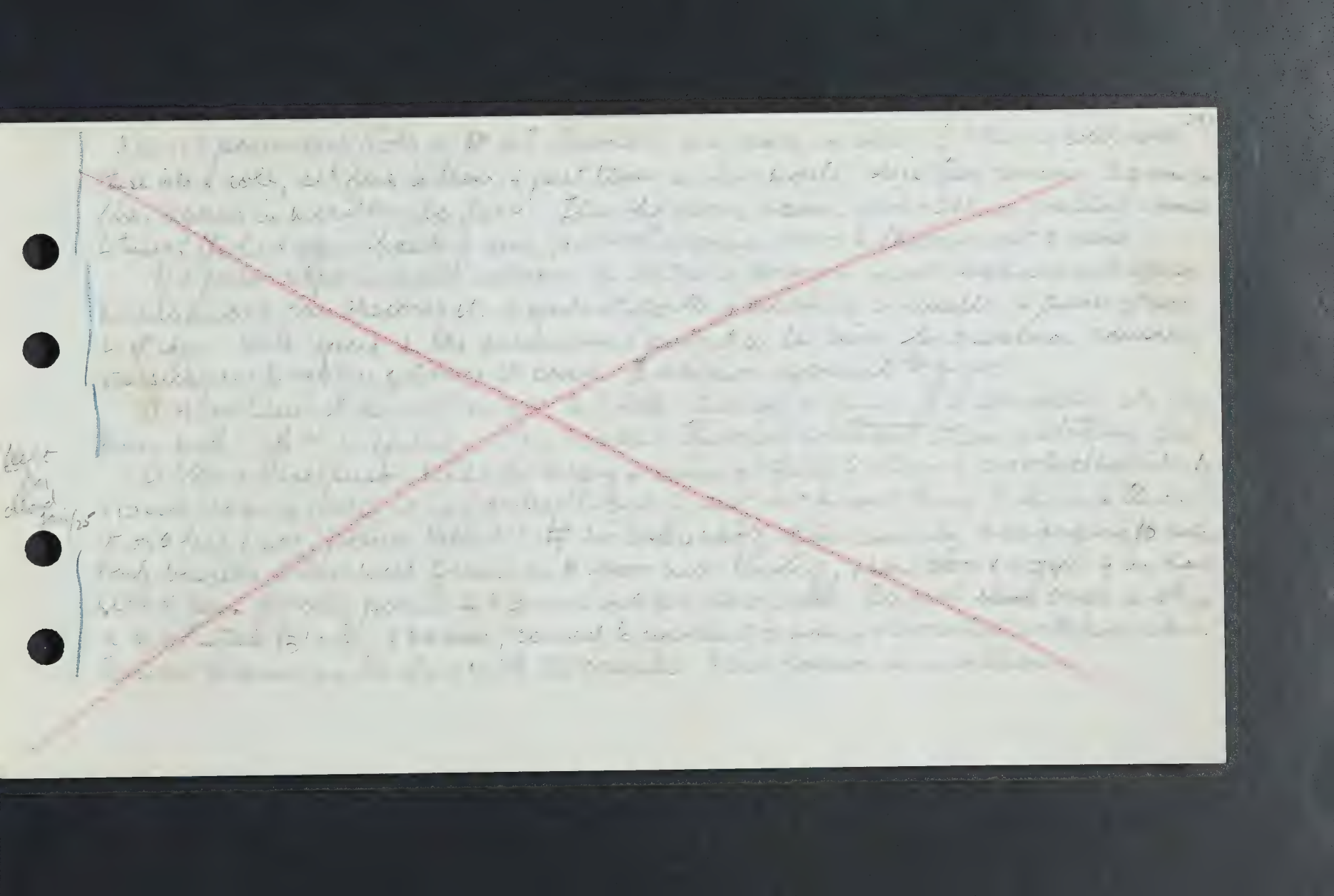


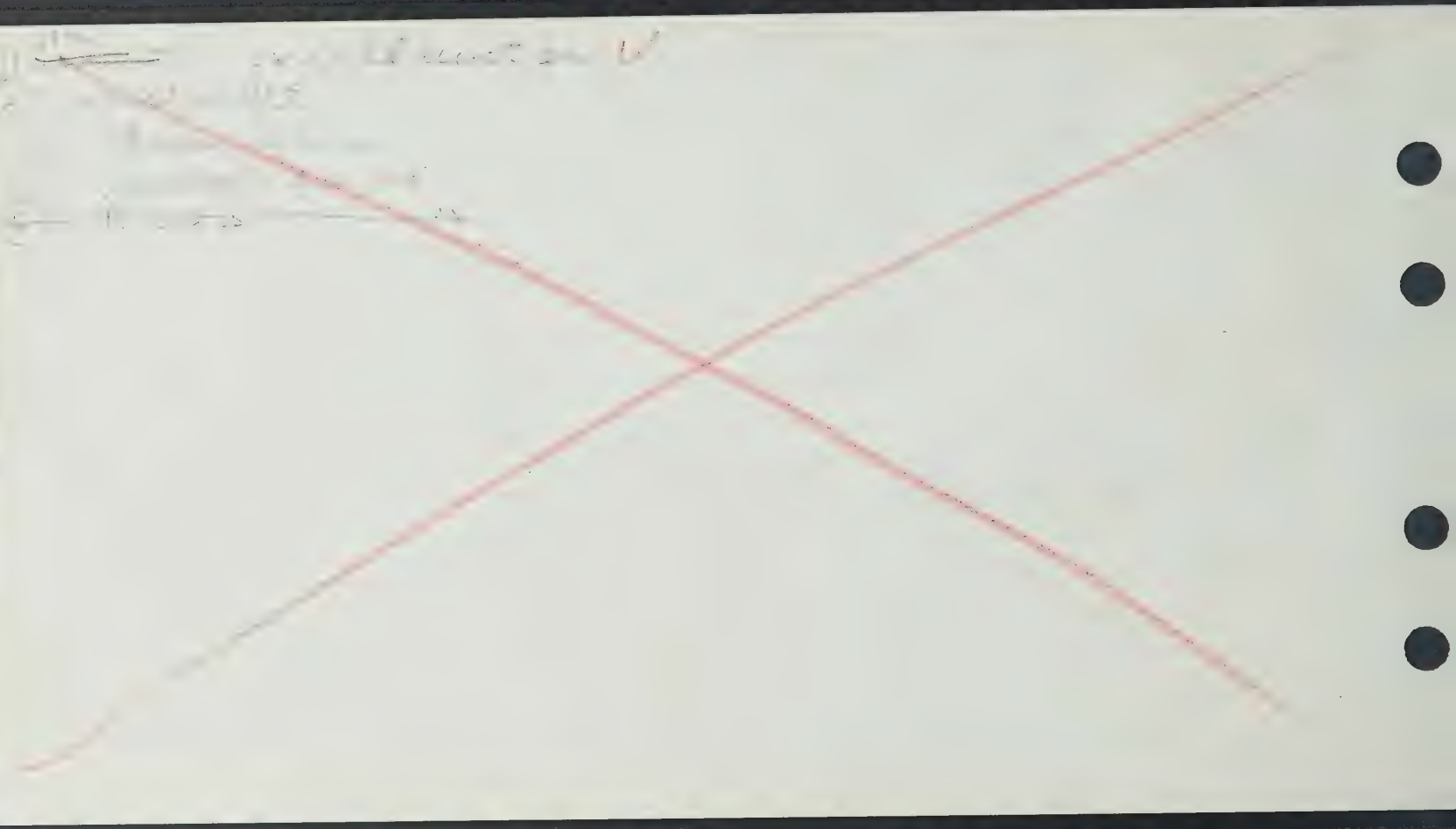


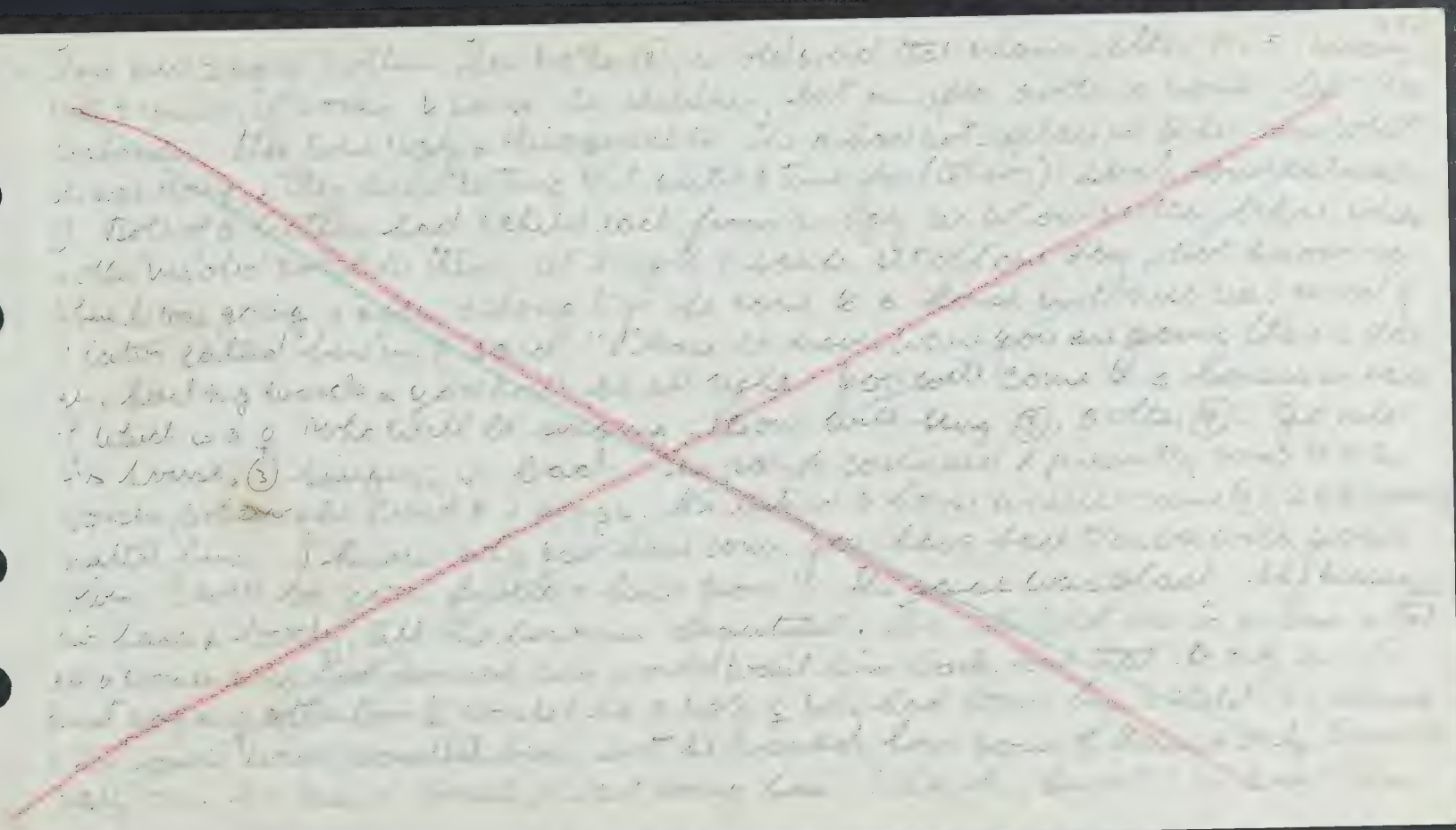












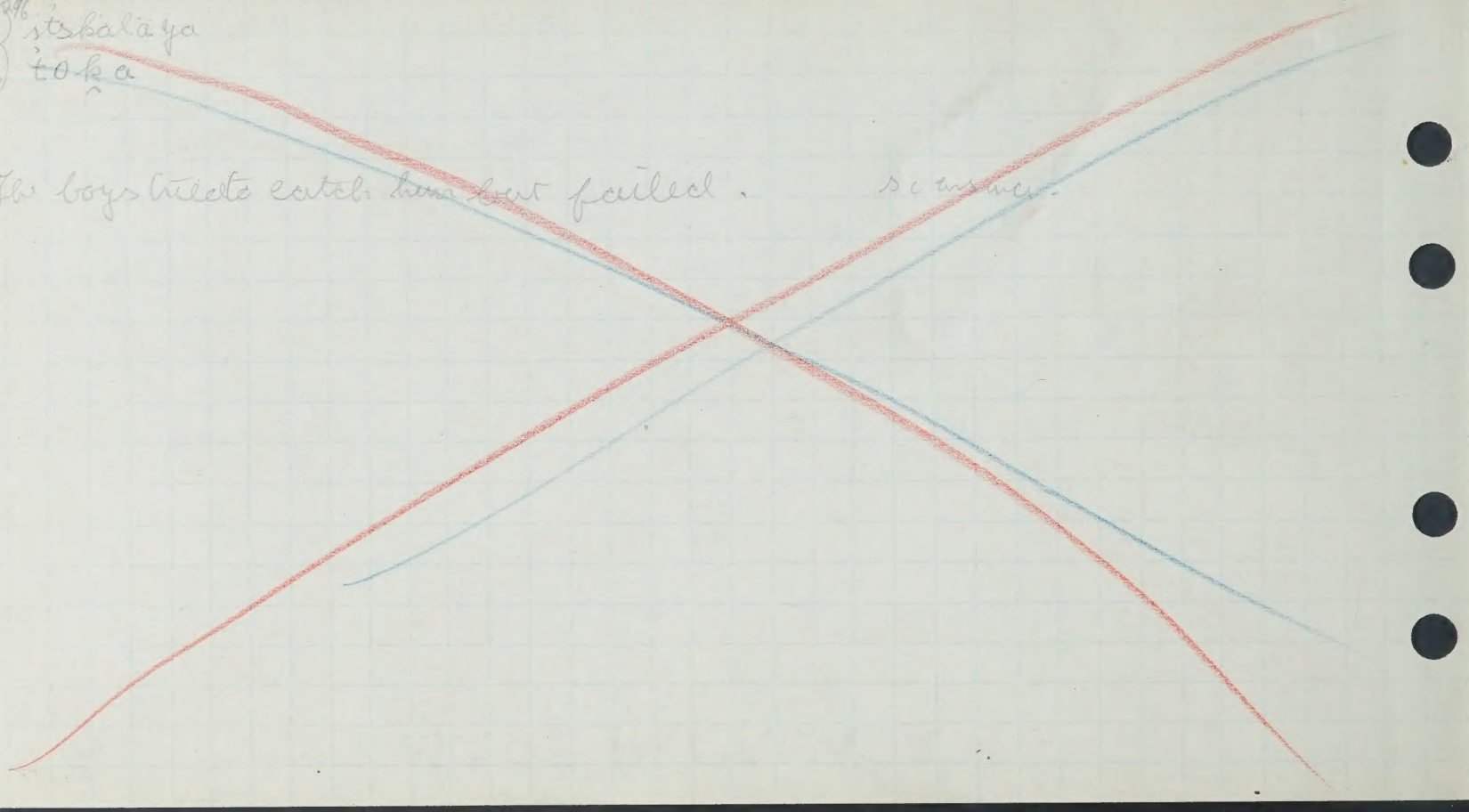
beautiful was his brother he desired o same & set out. He went o some route, & o
fd & gave him o same advice. But he, stupidly, & cockshure forgot whether he
was to go to the slow or o fast speaker. When he reached o 2 houses & heard
the 2 songs he realised he had forgotten & investigated. But the fast singer
was a pretty g & so he went to her house & asked her to make him beautiful. She
agreed & seized his genitals, hauling them off & putting o penis on his forehead
so that o testes hung over his face. Great shame & anger. Went home with blanket
over his face, hidden, & lay down sorrowful. For days he lay, only going
out to shit, & saying o, then his brother came to him to investigate, & found o
trouble. The younger was now as before & replaced the genitals in proper place.
Same as before, o former wives wanted him, but he only heeded o ugly one.

E. S. Grisma.

(1) 296 stabalaya

(2) toka

The boys tried to catch him but failed. sentence.



(2), I think, was out on a point of ocean when he saw a salmon jump far out in ocean. He called out, "Hi, there, if I were a salmon I wouldn't be so foolish as to jump away out there, I would always jump near shore" Again salmon jumped, & again (2) cried out. Salmon headed & came close & closer as (2) continued to call till at length it floundered high & dry among stones. (2) grabbed a stick & killed it, then carried his game away to a good spot where he cut it up & roasted it, head, tail, bones, eggs (it was a ♀) & all. As it was roasting he lay down & took a stick with which he pointed to one piece after another, while he sang, "I wonder who will eat that", & answered himself. "(2) will eat it". Then he lay down & slept like a log. In his sleep a number of lads came, carried off & cooked salmon, broke some eggs over his teeth, & cut off his (1), stink cockle, which projects from his anus. After a while he awoke & looked for his food, but there was none. Then he smacked his lips, & found food on his teeth, puzzled. "Perhaps I ate it all up" "Perhaps not, I am hungry". More smacks, "must have", but couldn't make it out. At length went off till he approached a smooth open piece where a number of boys were playing ball, rolling one around. He hung in hiding & finally saw it was his (1) they were using. Then he appeared, but they knew him not, & invited him to play. He did so & waited till his (1) came nearer to him. When he replaced them in situ, & shook [illegible]

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1. ~~Cost~~ as state
2. ~~stand~~ mark
3. ~~sake~~ Sarah
4. ~~qwal~~ qwalsh

Often enough a man gambled away his goods, horses, wives etc. How lost became slaves unless redeemed by the payments made by their friends

(Hist. Mock Confirmation p. 12)